THE DANGER OF DESERTION:

OR

A FARWELL SERMON

of Mr. *Thomas Hooker*,

SOMETIMES

Minister of Gods Word at *Chainsford* in *Essex*; but now of *New ENGLAND*.

Preached immediately before his Departure out *of Old ENGLAND*.

TOGETHER

VVITH TEN PARTICV-lar Rules to be practised every day by converted *Christians*.

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The Epiſtle to the Reader.

Chriſtian Reader,

THe Authour of this Sermon, while he lived here among us, gave good proofe his ſolid judgement, acute wit, ſtrong memory, honeſt heart, pious diſpoſition, and utter deteſtation, as of prophaneneſſe, ſo of ſuperſtition. He was trained up in Immanuell Colledge Cambridge, *where he ſhewed his indefatigable induſtry about his owne ſtudies, and conſcionable fidelity about his Pupils and their ſtudies. His opinion about the Doctrine maintained in the Church of* England, *ſince the reformation thereof, was* Orthodox; *but his Conſcience about the Diſcipline and Ceremonies thereof was ſcrupulous; yet ſo, as he loved ſuch as he obſerved ſincere and entire in the ſubſtance, though he differed from them in circumſtances. Nor he, nor many of his brethren like him, that were forced to leave old* England, *to enjoy the freedome of their tender conſciences, deſerted their places in any envy, hatred, or other like diſreſpect againſt the Church of* England *(like many rigid Separatiſts, who account her ſelfe to be no Church, and her Miniſters to be no Miniſters)*

but partly to enjoy a greater liberty to themſelves then here they could, partly to propagate the Goſpell, and make it knowne to ſuch as had not heard of it before. Take inſtance of this Authours diſpoſition, by this his Farwell Sermon. Reade it, and obſerve it well, and thou ſhalt finde therein ſavoury of pi-ety mixed with ſincerity, and of zeale with meeke-neſſe. Reade it I ſay, and then cenſure it, it needs no other to commend it then it ſelfe, neither can any other doe it better then it ſelfe.

Mr. HOOKERS FARVVELL SERMON,

At his Departure out of ENGLAND.

JEREMIAH 14.9. at the latter end
We are called by thy Name, leave us not.

TWo things are intended and expreſſed by the Holy-Ghoſt, from the 1. verſe to the thirteenth.

First, a denuntiation of judgement, and that reacheth to the 17. verſe, and that is *ſword and famine.* First, he would ſend the famine,

mine, and then the ſword, and would not be intreated.

Secondly, in the 8th verſe, we have the importunate Prayer of the Church to turne away theſe judgements; and the Prayer is marvellous ſweet, partly in confeſſion, *where they confeſſe their ſins and ſeeke to God for ſuccour againſt them:* As if they ſhould ſay, Loe, we are as baſe as baſe can be, and therefore help for the Lords ſake: And thus they make their ſupplication in the 7. and 8. verſes, and this ſhort Prayer diſcovers it ſelfe, partly in the things prayed for, and partly in the manner, and the holy Prophet intending this is very ſweet in it.

Firſt, they pray that God will not take away his preſence from them, *Why ſtayeſt thou but a night?* As if he ſhould ſay, it is marvellous ſtrange that thou behaveſt thy ſelfe as a ſtranger.

Thou ſeeſt our ſorrowes, and helpeſt not. Thou ſeeſt our trouble, and ſuccoureſt not. Thou ſtandeſt, and ſeeſt *Ieruſalem* in trouble, and *Iudah* in miſery, but thou helpeſt not. It is ſtrange that thou the great God of Hoſts ſtandeſt as a man aſtoniſhed: thou haſt received us, but now thou ſtandeſt as a man amazed, as if thou waſt weary of thy worke, and couldeſt doe no more: As if he ſhould ſay, *Ieruſalem* cannot be ſuccoured, and *Iudæa* cannot be ſaved.

Secondly, they beg that God would not take away his preſence from them, *Leave us not to our ſelves.* Let us ſee thy face, if that we dye in thy preſence, though thou helpeſt not, yet it doth us good to looke on a Saviour, they are acquainted firſt that thou art the hope of *Iſrael.* Alas! if thou forſake

us,

us, our hope is loſt, our hope is not in the meanes, our hope is in thee, *leave us not*.

Secondly, thou art the Saviour of *Iſrael*, and it is that that thou takeſt upon thee, and thou haſt made thy ſelfe a Saviour, and now is the time of trouble, performe what thou haſt undertaken.

Thirdly, thou art in midſt of us, thou art a great comforter, ready to ſuccour us. What wilt thou ſee us periſh when thou art ſo near us, 1 *Sam.* 4. 6. *even as the Arke in the midſt of the Camp*: As if he ſhould ſay, he lives in the midſt of us, and will not ſave us.

Fourthly, *we are called by thy Name*, we have intereſt in thee, to whom ſhould ſervants goe for ſafety, but to their Maſter? to whom ſhould the Wife goe, but to her Husband? we have intereſt in thee, *leave us not*.

Now we will meddle only with the latter clauſe, *leave us not*. God might leave them, but they beg that he would not, that is, their Amen to the Petition, though thou ſtandeſt by, and wilt not help, yet let us not dye in thy preſence. This is the great requeſt of the Saints, they deſire not to be left of God, though God may juſtly leave them.

That God may juſtly leave off a People, and unchurch a Nation. *Iſrael* ſuſpected it, and feared it: It is that they prayed againſt, that God would not leave them. I doe not ſay that God will caſt off his Elect eternally; but thoſe that are only in outward Covenant with him he may, *Iſa.* 1. 2. *Heare O ye Heavens, I have nurſed up children*, that is, the Jewes. There is an outward vocation, & for ſuch God may caſt *Doct.*

caſt them off. Brethren, caſt your thoughts afar off, What is become of thoſe famous Churches, *Pergamus* and *Thyatira*, and the reſt? Who would have thought that *Ieruſalem* ſhould have been made a heap of ſtones, and a vagabond people? *Hoſ* 7.9. *Plead with your Mother, and call her* Loammi, *ye are not my people, and I will not be your God.* Thus as I may ſay, he ſues out a bill of divorcement, as it was in the old Law, thoſe that had any thing againſt their wives, ſued out a bill of divorcement, and ſo doth God, *Hoſ.*2.2. *ſhe is not my people, nor my beloved, let her caſt away her fornications and idolatry, leſt I make her as at the firſt*, that is, in *Egypt* poore and miſerable: As if he ſhould ſay to *England*, plead with *England* my Miniſters, in the way of my truth, and ſay unto them, let them caſt away their rebellions, leſt I make her as I found her in captivity, in the dayes of bondage.

Queſt. But how doth God depart from a people?

Anſw. 1. When he takes away his love from a people, and as his reſpect, ſo his means too.

2. When he takes away his protection by taking downe the wals, that is, theſe two great meanes of ſafety, Magiſtrates and Miniſters.

3. When in ſtead of counſelling, comes in bribing, and in ſtead of teaching, dawbing, when God either takes away the hedges, or the ſtakes are rotten, then God is going.

4. When God takes away the benefit of both theſe helps, and they are ſignes of Gods departing.

Vſe. May God caſt off a People, and unchurch a Nation,

tion? then let it teach us to caſt off all ſecurity, for miſeries are nigh by all probabilities. When we obſerve what God hath done for us, all things are ripe for ruine, and yet we feare it not, we promiſe ſafety to our ſelves, and conſider not that *England* is like to be harrowed, we cannot entertaine a thought that *England* ſhall be deſtroyed, when there are ſo many Profeſſors in it; we cannot be perſwaded of it, according to the conviction of our judgements, either it muſt not be, or not yet, as if it were impoſſible for God to leave *England*, as if God were a cockering Father over lewd and ſtubborne children: God may leave a Nation that is but in outward Covenant with him, and why not *England?*

Englands ſinnes have been great, yea and their mercies great. *England* hath been a mirror of mercy, yet God may leave us, and make us a mirror of his juſtice. Looke how he ſpake to the people in *Ier.*7. *that bragged of the Temple of the Lord, Sacrifice and Offerings.* And what? may not God which deſtroyed *Shilo*, deſtroy thee O *England?* Goe to *Bohemia*, from thence to the *Palatinate*, and ſo to *Denmarke.* Imagine you were there, what ſhall you ſee, nothing elſe but as Travellers ſay, Churches made heapes of ſtones, and thoſe Bethels wherein Gods Name was called upon, are made defiled Temples for Satan and ſuperſtition to raign in? You cannot goe two or three ſteps, but you ſhall ſee the heads of dead men, goe a little further, and you ſhall ſee their hearts picked out by the fowles of the ayre, whereupon you are ready to conclude

that *Tilly* hath been there: Thoſe Churches are become deſolate, and why not *England*? Goe into the Cities and Townes, and there you ſhall ſee many compaſſed about with the chaines of captivity, and every man bemoaning himſelfe. Doe but caſt your eyes abroad, and there you ſhall ſee poore fatherleſſe children ſending forth their breathes with feare, crying to their poore helpleſſe Mothers. Step but a little farther, and you ſhall ſee the ſad Wife bemoaning her Husband, and that is her miſery, that ſhe cannot dye ſoone enough; and withall ſhe makes Funerall Sermons of her children within her ſelfe, for that the Spaniard may get her little ones, and bring them up in Popery and ſuperſtition; and then ſhe weeps and conſiders with her ſelfe: If my Husband be dead, it is well, happily he is upon the racke, or put to ſome cruell tortures, and then ſhe makes Funerall Sermons, and dyes a hundred times before ſhe can dye. Caſt your eyes afar off, ſet your ſoules in their ſoules ſtead, and imagine it were your owne condition, why may not *England* be thus? who knowes but it may be my Wife, when he heares of ſome in torments? Ah! Brethren, be not high minded, but feare, as we have this bounty on the one ſide, ſo may we have this ſeveritie on the other; therefore prancke not up your ſelves with fooliſh imaginations, as who dares come to *England*, the Spaniards have enough, the French are too weake: Be not deceived, who thought *Ieruſalem* the Lady of Kingdomes, whither the Tribes went to worſhip, ſhould become a heap of ſtones, a vagabond people, and why not *England*? Learne there-

therefore to heare and feare, God can be a God without *England*. Do not say there are many Christians in it, can God be beholding to you for your Religion? No surely, for rather then he will maintaine such as professe his Name and hate him, *he will raise up of these stones children unto* Abraham; He will rather goe to the Turks, and say you are my people, and I will be your God. But will you let God goe, *England*? Why are you so content to let him goe? Oh! lay hold on him, yea hang on him, and say thou shalt not goe. Doe you think that *Rome* will part with her Religion, and forsake her gods? nay an hundred would rather lose their lives. Will you let God goe? Oh *England* plead with your God! and let him not depart. You should onely part with your rebellions, he will not part with you. *Leave us not*. We see the Church is very importunate to keep God with them still, they lay hold on God with words of Argument.

Thou hope of *Israel* doe not leave us: They beset God with their Prayers, and watch him at the Townes end that he might not go away. No, thou shalt not goe away, thou shalt abide with us still, they are importunate with God not to leave them.

Hence note this Doctrine.

That it is the importunate desire of Saints to keepe God with them. Doct. This people you see cared not so much for the famine and sword, so God leaves them not: Good Lord leave us not, this was their Prayer, and we cannot blame them, all things being considered; for it was their grief that God stood by, and would not help, why standest thou as a man

aſtoniſhe d? but good Lord leave us not, they cannot abide to heare of that, much leſſe to beare it; thus they did, and thus the Saints of God ſhould doe. For the proofe, ſee *Exod.*33.15. there *Moſes* might have gone up upon faire termes, *Thou ſhalt poſſeſſe the land, and peace and proſperity ſhall be with thee*: But what ſayes *Moſes? If I might have* Canaan, *and all the delights, yet carry us not hence, except thy preſence be with us, Pſal.*80.7,19. This is the ſtay and ſtring that he ſticks on. *Turne us againe O Lord God of Hoſts, and cauſe thy face to ſhine upon us*; as if he ſhould ſay, here is proſperity.

Ob. But what is the preſence of God?

Anſ. In one word, it is the particular favour of God expreſſed in his Ordinances, and all the good and ſweet that followeth there. The purity of Gods word and worſhip, is that which God reveales himſelfe in. It is not gold, wealth, and proſperity, that makes God to be our God. There is more gold in the Weſt-Indians, then in all Chriſtendome beſides; but it is Gods Ordinances in the vertue of them that brings Gods preſence. God forſook *Shilo* where he dwelt, becauſe his Ordinances were not there, *Pſal.*78.5. *When the Arke left them, God left them.* When Gods Ordinances were there in the purity of them, then God was there; for he is principally there where his Ordinances are in the purity of them. Hence it was that *Cain* was caſt out of Gods preſence, becauſe he was caſt out of the Church where his Ordinances were, *Gen.*4.14. If that a people doe outwardly worſhip God, and ſincerely mend things that be amiſſe, they may con-

tinue. If *Sodome* and *Gomorrah* had but legally repented, they had remained to this day. Hence it is that the Saints of God are so urgent for Gods services, and in that most men so sleight them. While it is thus with us, is not *England* ripe? is not she weary of God? nay, she is fed fat for the slaughter. It was not so with the Saints and people of God in former times, Psal. 34.4. It was *Davids* great and grand desire, *that he might dwell in the house of the Lord,* Psal. 42.4. *his soule panted after Gods Ordinances.* The point teacheth us thus much, *That the Saints are wondrous importunate to keep God in his Ordinances.*

But what if a man want preaching, may not he want it, and yet goe to Heaven? *Ob.*

The Arguments are cleare, the Saints maintaine God in his Ordinances, the want of which is under the penalty of death and condemnation. Gold cannot feed a hungry man, but bread he would have, because that he hath need of: so the Saints of God are marvellous importunate to keep God in his Ordinances, so that though they weare a ragged coat, or be pinched with hunger; yet they want God more then these, either food or rayment. *David* in the 37. Psalme, *fretteth at the prosperity of the wicked*; but at the last breakes off, and marke what a conclusion he makes, and comes too, *whom have I in Heaven but thee?* as if he should have said, Let them have what they will, I have nothing but thee. Why so? *Thou art the strength of my heart, and my portion for ever:* Thou art the strength of the heart, Shewing that all things in the world cannot help the heart *Ans.*

without God. A man were as good offer yron to a hungry man to refreſh him, or ayre to feed him, as to ſay, riches, eaſe, and honour will help thy diſtreſſed ſoule: Theſe will never eſtabliſh a man, he may hope to have comfort in them; but his ſoule ſhall be gravelled and troubled. It muſt be the God of peace that muſt ſpeake peace to a troubled ſoule. It muſt be the God of ſalvation that can comfort a damned ſoule; that kindneſſe will comfort, that is, the ſtrength of the heart, and portion for ever, and then no marvell the ſoule call for God: The ſoule cares not, though happily the purſe be filled, for it cryes and ſighs, I am damned. Happily the palate may be pleaſed; but the poore ſoule cryes, I may goe to Hell, and to the Devill. Now God comes, and he ſupplyes all, for where he comes, there is every good gift: If once a man hath God, he hath all good things with him. God bleſſed *Obadiah's* houſe for the Arkes ſake. Now the Arke was a type of Chriſt, where he comes all good things follow: When God comes, *we are married unto him*, Hoſ. 2. 19. As when a wife is married, her husband is hers: ſo God and all is thine, and what wouldſt thou have more? He ſpeakes to the raine, and it heares the corne and wine, and that heares *Iſrael*. Hell and Death are thy ſervants; but now you that have outward things, profits, and proſperity, &c. You have them with a curſe, unleſſe you have God with them: Get God therefore, if he forſakes a man, all miſeries befall him, and then woe be to him, *Hoſ.* 9. 13. Ah! it is true indeed, woe be to that heart which God is departed from. When God

who

who is the God of mercy is gone away from him, who will pitty that ſoule that will not ſubmit to Gods peace, conſolation, and ſalvation. When God departeth, all miſeries follow on amaine: when the banks are broken downe, the Sea breakes forth: ſo when God departs, all miſeries come; for that man that makes no conſcience of outfacing God in his Ordinances, marke what the Text ſaith, Deut. 31. 37. *I will forſake them, and many miſeries ſhall befall them.* If God be gone, the Floud gates are drawne dry, and in comes all miſery. You will ſay, are not all theſe things againſt us, ſeeing God is not with us? If we would avoid woe and ſorrow, and killing and ſlaying one another. Wou'd the women be glad to ſee their husbands killed before their tender eyes, the men to ſee the women taken out of the world by the hands of wicked men. If not then, leave not God, but hold him faſt, then all evill will depart, and ſo holding God he will keep us from miſery.

Vſe. To condemne 2. ſorts of people. If the Saints be marvellous importunate to have God with them, what ſhall we thinke of thoſe that are weary of the Almighty, who ſay to him, depart from us: But you will ſay, ſuch are to be chronicled, we have none ſuch among us: Thou that art a ſervant, and rejecteſt thy Maſters command, thou rejecteſt God. Why ſhould a man ſay that they be ſo long and ſo long in prayer, and ſay, what man knowes not what he ſayes, he ſpeakes this becauſe that he is weary of the Ordinances, and would be freed from them, and God will doe it one day. Alas poore ſoule, *Vſe.*

that

thou couldeſt pitty thy condition, thou art weary of Gods Ordinances, weary of Gods mercies, weary of his patience and preſence. Thou ſhalt one day be deprived of his preſence, and ſhut up with the haters of God and goodneſſe in the black Tophet, where the worme never dyes, nor the fire never goes out, then thy crying will doe thee no good. God will be God in thy deſtruction, he will ſpurne thouſands, and ten thouſands ſuch as thou art downe to hell, where thou ſhalt be an everlaſting object of his never dying wrath; though thou couldeſt ſcale the heavens with thy teares, and ſhrill voice: Though thou couldeſt be heard to cry out of the dungeon, yet thy help is never the nearer, thy God is gone. I admoniſh thee what to doe, lay thee downe and patiently endure his deſerved wrath; Nay, marke what I ſay, a hundred Hels thou haſt deſerved, and in thoſe Hels to lye a hundred yeares, nay for ever. Hold thy ſelfe contented with thy condition, for *thou haſt choſen death rather then life*, Ier. 31. 8. God ſhould wrong himſelfe and thee, if that he did not give thee thy chuſing. Will not theſe things move you my brethren? that you may be ſo happily wiſe, as to chuſe life rather than death, Lord grant it, for he delights not in your deſtruction. One word more, to leave impreſſion in your hearts: I deſire your ſoules health, though my meat ſeeme bitter; yet it is the minde of God it ſhould be ſo; and therefore, thou man or woman, whoſoever thou art that canſt not abide preaching, but ſtandeſt on thornes, to have the Sermon done, that ſayeſt too much of one thing

is

is good for nothing. Thou doeſt as good as ſay, what need have we of that, a little of that, and more of pleaſure, here is thy delight and deſire. Know this whoſoever thou art that haſt ill will to the Ordinances of God, thou wouldeſt have no ſuch Goſpell, thou ſhalt have thy deſire, when the Trumpet ſhall blow, thy eares ſhall tingle with that ſentence, *Depart from me.* Thou that art weary of God, get thee downe to Hell, I ſay, God will ſet his teeth at thee, and ſtamp thee downe to hell with thy baſe luſts: Then will God ſay, I have fed thee on earth this 20, 30, 40, 50, perhaps 60. yeares, and yet my milde words could not beare rule in thee, or prevaile with thee, and now get thee to Hell, and there remaine for ever. Thinke this with thy ſelfe, God will ſo ſerve thee *proud Captaine, King or Monarch*, Iſa. 30. 33. The Text ſaith, *he will make bond-fires upon their bones about their eares*, thus he will get himſelfe glory by your deſtruction: But you will ſay to me being a King or Monarch, I doe not feare any ſuch puniſhment ſhall befall me; but God will ſay, be he a King that rules or raignes, yet as he hath rejected God, ſo God will reject him. He is a King of Kings, and Lord of Lords, and therefore ſuch a one as will laugh at thy deſtruction. Take notice of this, and ſay thus to your ſelves: Is he a good childe that cannot abide the preſence of his Father: Is ſhe a good wife that cannot abide the preſence of her husband: ſo is he a good creature that cannot abide the preſence of his Creator.

This rebukes Gods owne people. We ſee the Goſpell going, brethren, I wonder you heare no *Vſe 2.*

better ſtand up and heare, and God give you grace to underſtand. I deale plainly with you, and tell you what God hath told me. I muſt tell you on pain of damnation, will you give eare and beleeve. I poore Embaſſador of God am ſent to doe this meſſage unto you, though I am low, yet my meſſage is from above, he that ſent me, grant that it may be beleeved for his ſake. Suppoſe God hath told me this night that he will deſtroy *England*, and lay it waſte, what ſay you brethren to it? It is my meſſage that God bad me doe, hee expects your anſwer, what ſayeſt thou O *England*, I muſt returne an anſwer to my Maſter that ſent me to night, why ſpeake you not an anſwer? I muſt have one. Doe you like well of it, would you have *England* deſtroyed? would you put the old men to trouble, and the young men to the ſword? would you have your women widdowes, and your maides defiled? would you have your children, your deare ones to be throwne upon the pikes, and daſhed againſt the wals? or would you have them brought up in idolatry under the want of preaching, which is worſt of all? would you ſee thoſe Temples wherein we worſhip God burnt, and your owne houſes? will you ſee *England* laid waſte without inhabitants? are you willing to it? are you content? God bade me aske, why doe you not anſwer me? I muſt not ſtir without it, I muſt have it, I am an importunate Embaſſador, ſend me not away ſad, ſpeake comfortably and cheerfully unto me. Are you willing to have God with you ſtill, you are, are you not? I am glad of it; but you muſt not onely ſay ſo, but uſe the means,

means, plead with God: And though his hand be up, and his ſword drawne; yet ſuffer him not to deſtroy, but to ſheath it in the bloud of our enemies, God grant it, and I ſhould be glad to ſee *England* flouriſh ſtill, and ſo are you, are you not? you are. Now if it come to paſſe that *England* be not, but deſtroyed and laid deſolate, thanke your ſelves, and not God, he delights not in it. We may take up the complaint of the Prophet, *Iſa.* 64.7. *No man ſtirres up himſelfe to lay hold upon God:* For this is our miſery, if that we have quietneſſe and commodity we are well enough, thus we play mock-holy-day with God, the Goſpell we make it our packhorſe: God is going, his glory is departing, *England* hath ſeene her beſt dayes, and now evill dayes are befalling us: God is packing up his Goſpell, becauſe no body will buy his wares, nor come to his price. Oh lay hands on God! and let him not goe out of your coaſts, he is a going, ſtop him, and let not thy God depart, lay ſiege againſt him with humble and hearty cloſing with him, ſuffer him not to ſay, as if that he were going, farewell, or fare ill *England*, God hath ſaid he will doe this, and becauſe that he hath ſaid it, he will doe it, therefore prepare to meet thy God, O *England*! *Amos* 4.12. leſt God complain of thee as he did of *Ieruſalem*, leſt my ſoule depart from thee, and I make thee a deſolate land not inhabited.

Thus we ſee what the godly hath done and this muſt be our care; but let it bee our Copy, claſpe about the Lord Jeſus as *Mary* did, they have broken the Ice, let us goe after them, this is our atone-

ment day, we have nothing to doe with to morrow, this is the day of reconciliation, we are at odds with God; and to end all controverſies, let us labour to prevaile with God, and never loſe his preſence, *I ſought, but I found him not*, Cant. 3. 2. *and when I found him not, I followed and ſought him, till that I found him.* Our God is going, and doe you ſit ſtill on your beds? would you have and keep the Goſpell with theſe lazie wiſhes? ariſe, ariſe, and downe on your knees, and intreat God to leave his Goſpell to your poſterity. Shall we diſinherit our Infants of ſuch a bleſſing? ſhall we bereave them of the Goſpell, which ſhould be the life of our lives, and ſo to have them brought up in ſuperſtition? No Lord, we cannot endure this, give us not health or wealth; but give us thy Goſpell Lord, that is our plea, and when we have found God let us bring him home to our families, that as we have made him our God, ſo let him be the God of ours in time of affliction. We will cry, *Lord have mercy upon us*, then we ſhall be glad of him. Oh beloved! carry God home with you, lay hold on him, let him not goe, ſay he is our husband, let him not goe for your little ones, and ſo let us leave God to be a Father unto thee.

Ob. But how may we keep the Lord? it is worth the while, it is comfortable, *for at his right hand are pleaſures for evermore.*

Anſ. If you will come to the price, you ſhall have him. The meanes are theſe:

1. You muſt prepare roome for him, for he is a King, and a King ſends an harbinger before him to pre-

prepare roome for him againſt he comes to any place: ſo muſt you doe by cleanſing your ſelves from every evill courſe; therefore *come out of her*, ſaith the Lord to his people, *touch no uncleane thing, and then I will be your God, and you ſhall be my people*, *Rev.* 18.19. So brethren come out of all evill ſinfull pleaſures and practiſes, and then you may expect Gods comming into your houſes; when you ſit by the fire, and when you lye upon your beds, thinke thus with your ſelves, what an equall condition doth he propound? doth he require no more but to part with a ſinne, a luſt, a Dalila? which thou mayeſt ſpare as well as water out of thy ſhooes, or out of thy boſome; yea it is ſo. Will God keep company in the paths of ſinne? what is this his proffer? what are the tearmes no harder? what then ſhould I doe but bid ſin adieu? would you have God to be your God, and will you not keep out of ſinne? If not, he will not be your God: But now let every ſoule forſake his uncleanneſſe, and God will come to that ſoule; and therefore that place is marvellous ſweet, *Iſa* 58. 8. *You ſhall call, and God ſhall ſay, here I am, if that you will forſake your evill courſes.* Thus you ſee you have as faire an offer, as faire a warning as God can propound.

2. As you muſt prepare roome for God, ſo you muſt give him content, let him have his will. Where the King comes, there he will have all according to his minde: ſo it is with God, if he may have his owne worſhip you pleaſe him well, you muſt dreſſe his diſh according to his tooth; but when you put poiſon into his meat, you diſcontent

him, then you doe not give him his mind, you must lay aside all superstition and errours; then you please his tooth above all, when your soules submit to his truth, *At the Name of Iesus every knee shall bow.* This is not meant of the word *Iesus*, to give a bow with the knee, and a stab at the heart: If so, why doe we not bow at the word *Iehovah*, as at the word *Iesus*; but the bowing at the word, the syllable is Idolatry. And here we doe not give him his mind; but the meaning of it is, that we should worship him in Spirit and Truth.

3. As we give him his minde, so we must give him welcome also and entertainment. If you looke lowring towards him, and grudge at him and his truth, no wonder but he goe away. This is the sinne of *England*: We beare an ill will to God and his word, God hath done much for us of this Land. *What could he have done more for his vineyard*, Isa. 5. 4. *but it brought forth fruit contrary to his expectation*; And therefore marke what he saith, *I will take away the hedge thereof, it shall be troden downe*: so will it be with us. Are we better then the old world? the same sins that were found in them are found in us: Sodome *and* Gomorrah *on whom God rained fire and brimstone*, are not our sinnes as great? and are there not as great sinnes in us as were in *Ierusalem*, that was carried away captive? Are we better then other Churches? then our brethren that have drunke so deeply of the cup of Gods wrath? what are we? I will tell you we are a burthen to God, he cannot beare us, he will thinke his paines well over when he hath destroyed us. You know all men are glad when

when their paines are over: ſo it is with God, we are a paine and a trouble to him, and why ſhould God goe continually in paine and trouble with us, who are worthy to be deſtroyed? If his Decree once come forth, then ſhall *England* ſeeke peace, and ſhall not finde it. *God will not pitty us*, as in *Iſa.* 7.25. Ah! Brethren, what a heavy caſe is it, when a merciſull God doth ſhew himſelfe unmerciſull? when a patient God will be impatient? O beloved! there is a hard time befalling us of *England*; yet we conſider it not, lamentable is our time. God wept over *Ieruſalem* a long time: *Oh that thou hadſt known in this thy day the things that belong to thy peace, but now they are hid from thy eyes*: So may I ſay to *England*, their Lord hath wept over it in mercy and patience a long time, but it hath not been taken notice of, God hath hid it from our eyes, what ſhall we doe when his mercy is turned into fury? and his patience into frowning? what ſhall we doe when we have leiſure to conſider what once we did enjoy? We can never prize Gods patience till that we finde the great want of it. Thus then the poore ſoule will ſay: There was a time when we might have been at peace with this patient God, but now it is hid from our eyes: I might have had mercy, but now the gate is ſhut, and not onely ſhut, but locked and barred too. Thus when people refuſe mercy, he ſends the contrary judgement, and then it will grieve and wound our ſoules to thinke what once we did enjoy; but that man that will bid God welcome to his heart, may goe ſinging to his grave.

4. You muſt be importunate with him to ſtay, and to continue, and count it a great favour that he will yet be intreated, *Iſa.* 37. *Iacob wreſtled with God*, and thus muſt we doe if we meane to keep him. You that live under the means, and will not walk in them, what great condemnation will be to you, over to them that have not the meanes, as it is ſaid of *Capernaum Mat.* 18. ſo ſay I to *England:* Thou *England* which waſt lifted up to Heaven with meanes ſhalt be abaſed and brought downe to Hell; for if the mighty works which have been done in thee had been done in *India* or *Turkey*, they would haue repented ere this; therefore *Capernaums* place is *Englands* place, which is the moſt inſufferableſt torment of all; and marke what I ſay, the poore native Turks and Infidels ſhall haue a cooler Summer parlour in Hell then you; for we ſtand at a high rate, we were highly exalted, therfore ſhall our torments be the more to beare. The Lord write theſe things in our hearts with the finger of his owne Spirit for his Chriſts ſake, under whom we are all covered.

FINIS.

The Rule of the new Creature.

GAL. 6. 16.

And as many as walke according to this rule, peace be upon them, and mercy, and upon the Israel of God.

THe Rule of the new Creature, which is to be practised every day, by all beleevers, consisting of these ten particulars.

First, be sensible of thy originall sinne and corruption, daily know how it entiseth thee to all evill, and indisposeth thee to all good; groane under it, and bewayle it, as *Paul* did, *Rom.* 7.14. *O wretched man that I am, who shall deliver me from this body of death.* Also take notice especially of thy actuall sinnes, or daily infirmities, in thought, word, and deed, endeavour to make thy peace with thy God for them before thou goest to thy bed, by repenting and confessing of them to thy God; worke thy heart to grieve for them by some melting considerations of Gods mercies towards thee, 1 *Iohn* 1.9. by beleeving or casting thy self wholly on Christs righteousnesse for removall of thy sin, and reconciliation with thy God, 3 *Rom.* 22,23,24,25. *Cleave to Gods promises of pardon and peace*, Isa. 43.25. Rom. 5.1. *waiting till the Lord shall speake peace to thy soule*, Psal. 85.6.

The second Rule of the new Creature is, get thy union with Christ, and interest in Christ cleare and confirmed unto thee daily more and more, *that thou art a branch in that vine, a member in that body*, 2 Cor. 2.

13.3. This may be done three wayes.

First, by daily renewing thy faith in Christ, especially that act of faith, by which thy soule knits or tyes it selfe on Christ for salvation, cause thy soule every day in solemne manner to act that part, put forth this primitive act of faith in the whole part of thy soule. The daily exercise of this will increase and strengthen the divine habit of faith in the soule, and make the soule sensible of every act of it: By frequent beleeving thou shalt feele at thy very heart root that thou doest beleeve: so shalt thou have witnesse in thy self, *that thou art in Christ*, 1 Iohn 5.16.

Secondly, by examining thy heart on what grounds thou takest Christ to be thine; As first, are thy grounds of taking Christ a sight and sense of thy sinnes, of the guilt, power, and punishment of them, and of thy misery by them, *Mat.*9.13. Secondly, are thy grounds of taking Christ, the want of Christ seene and felt at thy very heart, to justifie, sanctifie, redeeme and save thee, else thou art utterly undone for ever, and lost everlastingly, *Luk.*9.10. Thirdly, is thy ground of taking Christ, Gods free mercy and generall offer of him to any that will take him by faith, *Iohn* 3.16. Manifold promises to this purpose; the grounds of all these offers and donations of Christ being *free grace, rich mercy, undeserved love*, Eph.2.4,7. *Titus* 3.4,5,6,7. Fourthly, is thy ground of taking Christ his sweet and gracious invitation of *such to come to him as are weary and heavy laden*, Mat.11.28. *Buy of him as have no money*, Isa.55.1. No worthinesse at all, or desert in our selves.

Fifthly

Fifthly, are thy grounds of taking Christ this, that as sinfull wretches as thou art have been sought of Christ, and found of him, 1 *Cor.*9.10. Then why may not you; the more cleare thou desirest Christ, the more cleare will be thy title to him,

3. In what manner thou desirest Christ to be thine.

1. Whether thou doest renounce wholly all opinion and conceit of thy own righteousnesse and desert, *Phil.*3.7,8,9,10. So that thou commest to Christ empty of thy selfe, very vile, yea nothing in thy owne eyes, unworthy to receive him.

2. Whether thou layest hold on Christ alone with the empty hand of faith, joyning nothing at all with Christ in matters of salvation.

3. Whether thou finde God the Father drawing thy heart after him, Ioh.6.44 *By hungring and panting desires, which will never be satisfied without him, so that the streames both of thy judgemen*, Phil.3.18. allo of thy affections, 1 Cor.2.2. Gal.6.14.

4. If thou takest Christ as a Lord to rule thee, as well *as a Iesus to save thee*, Col.2.6. one which is all to thee, thy wildome, thy righteousnesse, thy salvation, thy redemption, 1 Cor.1.3. *thy speciall food*, Ioh. 5.6. *thy rayment*, Rom.13 14 *thy strength*, Phil. 4.13. Gal.2.20.

5. Whether thou seeke and wait for Christ out of the sense of thy spirituall want and penury, in every Ordinance publicke and private, Word, Sacraments, Prayers, Meditation, Conference, not as ones owne workes of sanctification; but as they are Gods Ordinances, appointed of very purpose for the manifestation and communication of Christ to the soule.

3. The third part of the Rule of the new Creature.

3. Labour to draw and derive from Christ by the pulling attractive force of faith, speciall ability sufficient for the day : First, to performe all duties. Secondly, to exercise all grace in the day. Thirdly, to resist and overcome all temptations and corruptions which shall befall thee in the day, make thy provision of grace and strength from Christ, every Morning fetch so much as you shall have occasion to use all the day long; yea, and in all occasions that shall fall out on the day; Goe to Christ still for the wisedome that must direct thee ; for the holinesse which must carry thee, and characterise thee; for the shoulder that must beare thee: If they be crosses, for the strength that must sustaine them : If they be temptations, performe them : If they be duties, act thy faith daily on the promises of grace and strength ; as *Ioh.*1.16. *Ezek.*36.27. *Isa.*44.3. *Zach.* 10.12. These are securities given thee from God, that thou shalt receive grace through the Ordinances, which are the conduit-pipes, or instruments of conveying the same into the soule from Christ. This is to doe all in the strength of Christ, and to take forth a great deale of Christ into the soule every day, *that not thou, but Christ may be in thee*, Gal.2. 20.

4. The fourth part of the new Creature, performe daily duties both in family, and in closet, especially Prayer, Meditation, Conference, Reading with intention of affection, with diligence and delight, *Ier.* 48.10. *Mal.*1.4. 1 *Cor.*21.24. *To this end watch to these duties, keep thy heart in a good frame for them,* Eph.6.18.

Eph.6.18. *undefiled with ſinne, untainted with the world.*

2. Take fit time for the performance of all, when thou art dull and ſluggiſh, begin the day with the thoughts of God.

3. Be ſubſtantiall with God in all theſe duties, endeavour to feele every duty at the very heart, enlarging and inflaming thy affections. Theſe be duties of very great conſequence, which bring the greateſt comfort to thy ſoule, becauſe they ayme at thy ſoules good.

The fifth Rule of the new Creature. 5.

Firſt, fortifie thy ſelfe every Morning againſt thoſe ſpeciall luſts, to which by nature thou art moſt prone and often tempted, as pride, paſſion, inordinate affections, covetouſneſſe, by argumenting and reaſoning within thy ſelfe, drawne from the ſad effects of it, as diſprofit, diſcomfort, diſgrace, &c. Labour to ſee the unreaſonableneſſe of thy ſinnes diſcovered unto thee, and make thy ſoule aſhamed of them; for examine and ponder with thy ſelfe, ſhall I be proud? then I am ſure to have a fall; for pride goes before a fall, and God accounts me as his enemy, for he reſiſts the proud. Shall I be angry? If I let paſſion in, I ſhall not keep Satan out, *Eph.*4.26. *I ſhall grieve the Holy Spirit of God, Eph.*4.30. Shall I be covetous? I cannot but be very ſinfull, for *the love of money is the root of all evill*, 1 Tim.6.10.

2. By pondring in thy mind the precepts in Gods book, threatenings againſt thy ſins, and judgements of God upon others; as on *Herod* for pride, *Dives* for voluptuouſneſſe, *Nabal* for churliſhneſſe.

3. By applying promiſes of mortification to thy

heart, as a plaister to thy soule for subduing of thy corruptions daily; as *Micah* 9. 10. *Rom.* 6. 14.

4. By drawing vertue from Christs death to thy soule, which hath in it a killing force of sinne, *Phil.* 3.10. *Num* 6. 5.

6. The sixth part of the Rule of the new Creature. Let thy heart be strongly fixed on God by trusting on him, Psal. 112.7. *submitting thy self to him*, 2 Sam. 15.26. 1 Sam. 3.8. against thy feares, cares, tryals, troubles, afflictions of every day; *for sufficient to the day is the evill thereof*, Mat. 6.31. to the end.

1. To foresee prudently thy personall tryals, and troubles, whatsoever they are like to be, *Prov.* 22.3.

2. Goe hide and lay up thy selfe in God, run unto his name; for God is a rocke of salvation, whereunto a poore soule may continually resort, God will give command to save us, *Psal.* 71.3.

3. Especially commit that very thing to God, put it into his hands, whatsoever thou desirest to keep, or feareſt to lose, 2 *Tim.* 1.12. be it life, liberty, name, or friends, maintenance, whatsoever you would have resolved, if a doubt, *Psal.* 37.5. or supplied, if it bea want; removed, if it be a crosse *Ps.* 50. 15. together with all other things, *cast all thy cares, sorrowes, troubles, feares on the Lord wholly*, Mat. 6.31. 1 Pet 5.7. Psal. 55.22.

4. Renew thy faith on those promises every day, which most concerne thy present state: As for the promises of supply *if thou beest in want*, as *Psal* 34. 3. *Psal.* 84.11. *of direction if in doubt; of deliverance if in trouble, of a sanctified use of all*, Deut. 8.16. Iam. 5. 11. Rom. 8.28. Heb. 12.10.

5. La-

5. Labour to see Gods hand in every thing, Psal. 34.9. *beleeve his love*, Heb. 11.6.

6. Resigne thy selfe to him, *Mat.* 26.39.

The seventh part of the Rule of the new Creature. Get a savoury relish of thy Christian priviledges with which thou art invested, as thou art a new creature in Christ. 7.

1. Of thy dignity, being the Son of God, the Father of the Lord Jesus Christ.

2. Of thy liberty, being freed out of all thy enemies hands.

3. Of the victory that thou hast in Christ, *to overcome the world*, 1 Iohn 5.4. *Thou hast victory over the evill of temptations and persecutions*, Rom. 8.35,37. by thy faith.

4. Thou hast an hedge of providence about thee, *a guard of Angels*, Psal. 91.11. *an inclosure of mercies*, Psal. 32.10. *Gods promises are yet of protection*, Heb. 13.5,6.

5. Of thy riches, *Heb.* 10.14. 1 *Pet.* 2.6.

6. Of the joyes, which are precious for kinde, plentifull for measure, *Psal.* 16.11. they are *thy Masters ioy*. Meditate on these seriously every day, and oppose thy pleasures, profits, honours which thou hast by Christ, against the profit, pleasure, honours of the world.

The eighth Rule of the new Creature, *sanctifie God in thy heart daily*, 1 Pet. 3.15. *get into thy heart the feare of God*, Isa. 8.13. *delight in God* Psal. 37.34. 8.

1. Have serious thoughts of God in his Nature, it is this will nourish the Divine Nature in thee.

2. Labour to admire God in his works, *to tast his love in them*, Ps. 34.8. take notice of *Gods anger in his judge-*

judgements, Psal. 119. 120. Heb. 3. 16.

3. Pray for a heart of flesh, and apply the promises for that very end.

9. The ninth part of the Rule of the new Creature. Get a publicke Spirit *to minde the things of Christ*, Phil. 2. 20, 21.

1. Mourne for the sins of the time, call thy comforts *Ichabods*, 1 Sam. 4. 21.

2. Remember the afflictions of *Ioseph*, Psal. 137. 6, 7. Sympathise with them, pray to God for them.

3. Mind signes of the time, as the commoneſt signes, contempt of Gods Ordinances, departure of his glory from his Ordinances.

4. Incorrigibleneſſe under former judgements, as errours in opinion, declining from the truth of God, theſe precede temporall judgements, *Isa.* 6. 10, 11.

The tenth Rule of directions.

1. Get thy heart more and more weaned from the Creature, the Creature is empty, it's not able to satisfie thee fully, nor make thee happy.

2. It cannot save thee from judgements, from death.

3. It's of a perishing nature.

4. The wicked of the world have the greateſt part of theſe earthly blessings.

Theſe ten Rules are to be practiſed by Christians every day.

FINIS.